THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

NO. 916.—NEW SERIES.] FRIDAY, OCTOBER 15, 1886;—TISHRI 16, 5647. [PRICE TWOPENCE.

BIRTHS.

On the 3rd October, at 59, Beresford-road, Highbury, the wife of S. SALOMON, of a daughter.

On the 8th October, י״ב יום כפור, at 86, Cleethorpe-road, Great Grimsby, the wife of MOSES ABRAHAMS, of a son.

On the 9th October, the wife of Mr. HYAM BARNETT, of 2, Victor-road, Seven Sisters'-road, Holloway, N., of a son.

On the 10th October, at 67, Ferntower-road, Canonbury, the wife of DAVID GESTETNER, of a daughter, stillborn.—No cards.

On the 11th October, at 54, Leinster-square, Hyde-park, the wife of M. L. SCHAAP, of a daughter.

MARRIAGES.

On the 21st September, at Lockings, Fitzroy-street, St. Kilda, Melbourne, by the Rev. Dr. Abrahams HANNAH, third daughter of HENRY FISHER, 73, Portsdown-road, Maida Vale, London, to HENRY, second son of J. A. CANTOR, of Mentana, Mary-street, St. Kilda, Melbourne.

On the 21st September, 1886, ב״א איול, at the residence of the bride's parents, by the Rev. G. J. Emanuel, assisted by the Rev. B. Wolf, DORA, eldest daughter of Mr. and Mrs. BERNARD GROSSBAUM, of Belvedere-villa, 116, Belgrave-road, Birmingham, to ISRAEL, only son of Mr. and Mrs. NATHAN SOLOMONS, of 35, Kilburn Priory, N.W., London.

DEATHS.

On the 7th October, at 90, Sun-street, Bishopsgate, after a short and painful illness, MARK COHEN, in his 77th year. Deeply regretted. May his soul rest in peace!

On the 11th October, at 68, Farringdon-street, JOSEPH, the dearly loved youngest child of NATHAN and REBECCA PHILLIPS, aged 6 years and 2 months. May his dear soul rest in peace!

MRS. PHŒBE BARNETT, with Mr. JOHN BARNETT, Mrs. D. GOLDSTEIN and Mrs. A. ABRAHAMS return their sincere THANKS for visits, cards and letters of condolence received during the week of mourning for their late lamented daughter and sister, Mrs. Nathan Phillips.—18, Cambridge-road, Mile End.

MESSRS. D. H. & C. H. EIGER return their sincere THANKS for kind visits, letters and cards of condolence received on the occasion of the death of their beloved mother.—2, Goring-street, E.C.

THE CHILDREN, SISTER & BROTHERS of the late Mrs. JANE LYONS return sincere THANKS for kind visits, cards and letters of condolence received during the week of mourning for their lamented mother and sister.—17, Middlesex-street Aldgate.

MR. and Mrs. ROSENBAUM return THANKS for kind letters of condolence and visits received during the week of mourning for their beloved and late lamented son.—350, Kingsland-road.

THE TOMBSTONE to the memory of the late Mr. JOHN AARON, of Colmore-row, and Montague-road, Edgbaston, Birmingham, will be SET on SUNDAY NEXT, the 17th inst., at the Cemetery, Witton.—Relatives and friends will please accept this intimation.

THE TOMBSTONE to the memory of Mrs. SARAH DAVIS, of 17, Gt. Russell-street, W.C., will be SET at the Jewish Cemetery, Edmonton, on SUNDAY NEXT, at 3 p.m.

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UNITED SYNAGOGUE.
GREAT SYNAGOGUE.
THE Rev. F. L. COHEN will DELIVER a SERMON in this Synagogue on ישבת חול המועד סוכות, October 16th, during the Morning Service.
By order, M. KEIZER, Sec.

ק״ק כנסת ישראל
UNITED SYNAGOGUE.
HAMBRO' SYNAGOGUE
CHURCH ROW, FENCHURCH STREET.
THE Rev. B. H. ROSENGARD will PERFORM Divine Service in this Synagogue on the ensuing SABBATH, שבת חול המועד סוכות ה״ב ע״ז, and will lecture during the Morning Service.
By order, J. SALOMONS, Sec.

ANGLO JEWISH HISTORICAL EXHIBITION.
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AN EXHIBITION of objects illustrating Anglo-Jewish History will be held at the ROYAL ALBERT HALL, South Kensington, during the Spring of 1887, under the auspices of a Committee which comprises many of the leading authorities on Archæology, History and Art.
Offers of suitable objects are now invited.
A syllabus of such objects may be obtained from the Hon. Secs., who will be happy to furnish any further information to those willing to contribute exhibits.
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MESSRS. GILLOW and CO. are favoured with instructions to SELL by AUCTION, upon the Premises, on THURSDAY, October 28th, 1886, at one o'clock precisely (previous to the sale of the plate and oil paintings), the above detached princely residence, built by the late owner for his own occupation, regardless of expense in the modern Italian style, and fitted up in the best manner by Messrs. Gillow and Co. It stands back from the road on its own spacious grounds of about 2 acres, is approached by a carriage drive, with two entrances, is entered by a flight of handsome steps, and contains on the ground floor vestibule and spacious hall 20ft. by 16ft., with galleries round; dining room 31ft. by 16ft., with large bay window; library 19ft. by 18ft. 6in., with perfectly fitted strong room by Messrs. Hobbs and Co.; drawing rooms, 42 ft. by 20ft., with broad balcony 58ft. long leading by stone and iron steps to garden; ornamental conservatory leading from drawing room; study 15ft. by 11ft., breakfast room 20ft. by 13ft., cloak room, lavatory by Jennings, and Butler's pantry. An elegant staircase leads to the first floor, which comprises six best and one secondary bed rooms, one dressing room, two bath rooms (fitted with all modern appliances,) boudoir or sitting room, hot closet and housemaids' closet; on the upper floor are seven capital bed rooms, billiard room 28ft. by 18ft 9in., tower room with tank loft over, six rooms with cupboards, housemaids' closet and corridor, with lift from basement. There is a gallery round each floor. The basement which is lofty and well lit, comprises a spacious kitchen, fitted with hot plates, ovens, gas stoves, &c., scullery, meat and fish larders, servants' hall, butlers' bed room, smoking room, housekeeper's room, servants' bath room, box room, bottle room, capital wine and other cellars, and conveniences with an open area round. There are seven water closets in the house by Jennings, all having external communication, the corridors have all tiled floors, and the reception rooms parquet floorings; there are two lifts, one from basement to dining room, and the other to top of house, and the house is heated throughout with hot air, and has hot and cold water supply throughout. The gardens and grounds are laid out in excellent taste, the eastern facade being adorned with a fountain in carved stone; there is a spacious lawn-tennis and croquet ground, capital kitchen garden, partly walled, and planted with fruit trees and bushes. The out buildings comprise stove plant-house, three vineries, with vines in full bearing, the principal vineries being 90 feet long, and a range of fowlhouses with poultry runs. The stables form a distant block of buildings with separate entrance from the house in a side street, with a paved yard partially glazed in. They contain five stalls and two loose boxes, harness room, washing room, two large coachhouses, gardener's and coachman's cottage of six rooms in all, carriage entrance from Leonard's Place, off the Circus Road. The property is in part freehold, the leasehold portion being held for a term of which about 34 years are unexpired, at a ground rent of £47 10s. per annum, but arrangements can probably be made to convert the now leasehold portion into freehold.—For particulars and conditions of sale, with plans and orders to view, apply at the offices of Messrs. Lake, Beaumont, and Lake, Solicitors, 10, New-square, Lincoln's Inn, W.C.; of Mr. Edmund F. Davis, Solicitor, 1, Burlington-gardens, W.; of Messrs. RUSSELL, HARVEY & CO., Auctioneers and Estate Agents, 221, Regent-street, W., and 108, Upper street, Islington, N.; and of the Auctioneers, Messrs. Gillow and Co., 406, Oxford-street, W.

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MESSRS. E. E. CROUCHER & CO. will SELL the above, in one lot, at the Mart, Tokenhouse Yard, E.C., on MONDAY, October 18th, at One. Plans and particulars of Messrs. Ingle, Cooper and Holmes, Solicitors, 20, Threadneedle-street, E.C.; and of the Auctioneers, 76, Chancery-lane, W.C.

A German lady with great experience in teaching, 27 years of age the daughter of a Jewish clergyman, possessing excellent diplomas for German and French, with a knowledge of English, and good qualifications in music, REQUIRES an ENGAGEMENT in England. A private family preferred. References and all particulars will gladly be supplied by Dr. J. Klein, Director of the Civil Service Institute, 110, Cannon-street, City, London.

By order of the Executrix.—Loudoun Hall, Grove-end-road, St. John's-wood.

MESSRS. GILLOW and CO. are favoured with instructions to SELL by AUCTION, upon the PREMISES, on TUESDAY, Oct. 26, and four following days, at one o'clock precisely each day, the whole of the magnificent HOUSEHOLD FURNITURE (manufactured by themselves, Messrs. Snell and Messrs. Wright and Mansfield) and EFFECTS of the above mansion, comprising a walnut and gilt frame drawing-room suite upholstered in crimson and drab satin damask, a 4ft. 6in. olivewood cabinet mounted ormolu, with card, centre, and writing tables en suite, semi-grand full compass pianoforte by Collard and Collard in satinwood case, a full compass grand pianoforte by the same firm in rosewood case, and a 6½ octave cottage pianoforte also by Collard and Collard in rosewood case, handsome Spanish mahogany dining-room suite, comprising 9ft. pedestal sideboard with raised plate-glass back, dinner wagons, 5ft. 6in., set of extending frame dining table with extra leaves opening 18ft., couch, two easy and 12 chairs in marone morocco, mahogany library furniture in green morocco, two handsome Spanish mahogany bookcases with plate-glass centres 8ft. 6in. and 7ft. respectively, kidney-shaped pedestal writing table, a set of extending frame dining tables with circular ends, handsomely inlaid marqueterie cabinets, work tables and jardinières, pair of 2ft. 6in. ebony and buhl cabinets mounted ormolu, handsome brilliant plate chimney glasses in gilt and carved frames, appointments of 18 bed and dressing rooms, mahogany bed-room suites, consisting of wardrobes 11ft., 8ft., 7ft., and others of various sizes, with plate-glass doors, duchesse dressing tables, marble top washstands, chests of drawers, &c., a bed room suite in ash and American walnut of Early English design, capital enamelled and gilt four-post bedstead, brass and iron Arabian, French, and other ditto and excellent bedding, rich Wilton pile, Brussels, and other carpets and rugs, massive cut steel fenders and fireirons, and a multiplicity of usual appurtenances of a large establishment. The articles of vertu include handsome valuable Dresden, Berlin, Sèvres, and other china vases and figures, valuable bronzes, comprising a pair of Marli Horses, 24in. high, figures of Mercury, Rape of the Centaur, &c., handsome mantel clocks and candelabra, forming elegant garniture de cheminée, sculptured marble groups and figures, original oil paintings by the following eminent artists:—Sir Thos. Lawrence, T. S. Cooper, R.A., Carlo Dolce, Quintin Matsy, Tissot, Herring, Weeks, Dockree, James Webb, Schayer, L. J. Cowen, Edward Deanes, &c., many of which have been exhibited at the Royal Academy and the copyrights of several acquired; a cellar of rare old wines, including madeira, fine old ports, clarets, Chateaux Margaux and La Rose, burgundy, champagne, hock, and Sauterne; 4,600 ounces of silver, including a 24in. figure of Victory, on lapis-lazuli pedestal, plated goods, small library of handsomely-bound books, a beautifully finished working model of a locomotive engine in glass case, two large zither musical boxes, valuable canary ground and gold old spode dinner and dessert services, turquoise gilt and painted flowers and Watteau scenes, royal Dresden (full) dessert service, a gilt old Spode ditto, painted "Views in England," old Worcester tea set and other table china, massive diamond cut suite and other table glass, capital copper batterie-de-cuisine, tin and iron culinary utensils, two patent refrigerators and numerous effects, carriages by Laurie and Marner, and horses, a handsome old Italian oval green marble font on square pedestal 5ft. 6in. high, large majolica fountain supported by figures of children, 24in. garden roller, 16in. patent lawn mower by Green, painted wood and iron gardenseats and chairs, large stone vases, a quantity of tropical and other plants, and outdoor effects. —May be viewed privately two days prior, by order to be obtained of the Auctioneers, and publicly on the day preceding the sale and morning of same, and catalogues had (1s. each) at the offices of Messrs. Lake, Beaumont, and Lake, Solicitors, 10, New-square Lincoln's-inn; of Mr. Edmund F. Davis, Solicitor, 1, Burlington-gardens, W.; of Messrs. RUSSELL, HARVEY AND CO., Auctioneers and Estate Agents, 221, Regent-street, W., and 108, Upper-street, Islington, N.; and of the Auctioneers, Messrs. Gillow and Co., 406, Oxford-street, W.

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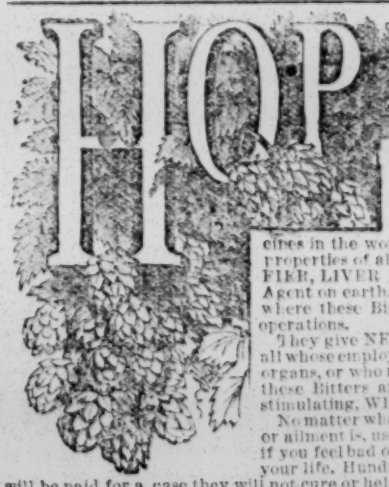

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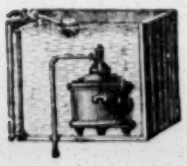

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STORES.

NOTES OF THE WEEK.

There was never any doubt as to the fate of the important Financial Scheme considered at the special meeting of the Council of the United Synagogue on Monday evening. The Report of the Committee was so skilfully drawn and the new arrangements it embodied were so thoroughly in accordance with the prevailing opinion as to the direction in which alteration should be made that the adoption of the Report was a foregone conclusion. The Debate was not quite worthy of the importance of the subject. Mr. Lionel L. Cohen, M.P. in moving the principal resolution disarmed opposition by his lucid explanations and his studiously conciliatory attitude towards any oppposition on matters of detail. This excellent example was not followed by subsequent speakers, and the discussion at times partook far too much, for the dignity of the Council, of a personal wrangle. To the leading principle of the Scheme there was practically no opposition. All concerned in the presentation of the excellent Scheme are to be congratulated upon the initial success which has attended their labours. The complete success of the Scheme must necessarily depend upon its practical results. These should lead to strengthening the Union and to paving the way for its future enlargement.

Malice can scarcely go further than that of which a Roumanian Judge has been guilty, and by which he has thrown further discredit on the administration of justice towards the Jews in Roumania. Our Bucharest correspondent has mentioned that the ex Captain Moroin, the President of the late anti-Semitic Congress in Bucharest, had taken legal proceedings against Dr. Beck, editor of the *Revista Israelita* for having dubbed him in that journal a "Dismissed Captain." Dr. Beck, on being summoned to appear before the Crown Prosecutor, produced a copy of the *Moniteur Officiel*, which published the decree dismissing Moroin from the army for conduct unworthy of an officer. This silent testimony satisfied the Crown Prosecutor, who dismissed the petition of the plaintiff. But the ex-Captain was determined not to rest content with this rebuff. He next approached the President of the Court for trying jury cases, under which category actions for libel on the press are placed. Here he met with better fortune. The President not alone placed the cause on the list, but in order to prove to the world what treatment the Jews have to endure in Roumania, he actually fixed the day of the trial for the 9th October, the Day of Atonement. This is more than a coincidence, for the fact must not be lost sight of that Dr. Beck besides being Editor of a Jewish journal is Rabbi preacher of the German congregation in Bucharest. The gross intolerance thus displayed by the Roumanian Judge gives a flat contradiction to the statement so frequently reiterated by the anti-Semitic press that the Jewish question is an economic, not a religious one. The judge is a worthy disciple of the civil functionary who two years ago compelled Jews to engage in public works on the Day of Atonement, in spite of their offer to furnish Christian substitutes at their own expense, and who also annoyed the remainder of the Jewish congregation assembled in the synagogue for public worship by causing brimstone to be burnt in the interior of the building for alleged "sanitary" reasons.

The extremes to which Roumanian anti-Semites have lately proceeded have not aroused indignation in their own country only. They have done something more; they have called forth even in Spain an eloquent protest from Senor Ruiz de Penaranda, which was published as a leading article in the *Liberal* of Madrid of the 24th ult., under the significant heading of "Barbarism in the 19th Century." No more powerful defence could have been written by a Jew himself than that which has emanated from the pen of Senor de Penaranda, who does the most ample justice to the good qualities of the Jewish race, and makes clear the absurdity of the calumnies of which they are the victims. "The Congress at Bucharest has revived the barbarity of the Middle Ages," says the writer; this is a remarkable admission from a native of a country which gained such an unenviable notoriety for cruel persecutions at the very period mentioned by him. The Roumanians might well take a lesson from the Nemesis which overtook Spain on account of its oppression of the Jews. The latter country is now beginning to see its folly. Senor de Penaranda's article is in fact a sign of the times, and, by paving the way for awakening in the breasts of Spaniards a kindly feeling towards the Jews, should materially facilitate the realisation of the plan propounded by another Spanish writer, Senor Lapiuya, for the return of the Sephardim Jews to the land of their ancestors.

The burning political question of the day gives interest to a brief retrospect of the history of the Jews from the time of their settlement in the territories of the Lower Danube. Fifteen centuries have elapsed since the Jews established themselves in those regions. They came over with the Roman Emperor Trajan into Roumania, whence they penetrated to Bulgaria, then called Moïsiën. Later on, when the Byzantine Emperors began to oppress the Jews in Constantinople, Thrace, Macedonia, and Asia Minor, and to lay upon them heavy taxes, many of them fled over the Balkans to Bulgaria, where the suzerainty of these monarchs was not generally recognised, and there they associated themselves with their coreligionists who had already settled in that country. When the Bulgarians of the Wolga made their way into the land named after them, they confirmed the Jews living there in the possession of the rights they then enjoyed. These rights were increased to such an extent that the Jews dwelling in the civilised Byzantine Empire actually envied their brethren in wild and uncultured Bulgaria. In the fourteenth century the Turks made themselves masters of Bulgaria, and their new rulers gave the Jewish communities to understand that they might continue to exercise their religious functions without fear of molestation, and to enjoy the same rights which had been conceded to them by the Bulgarians. For five centuries our coreligionists lived in tranquility and contentment under the mild rule of the Sultans, but the creation of a semi-independent principality of Bulgaria has made no difference in their treatment. The Bulgarian Jews are, indeed, fortunate in having throughout been spared the bitter experiences resulting from persecution.

In an interesting inaugural address delivered before the Liverpool Philomathic Society, Mr. Stephen Williamson, M.P., discussed the difficult question of the exact relation between Church and State in the Jewish polity. That he has not altogether succeeded in his exposition is clear from his not allowing any place in the Jewish polity for differences of opinion. He apparently is unaware of the wide differences that separated the various Jewish sects on the most important principles of the faith. Mr. Williams however is no doubt right in insisting on the voluntary character of the tithes. In this he has the support of Dr. Adler, who confirms Mr. Williamson's contention that the State did not collect the tithes and that the civil authority was not employed to compel their payment. We may add that this was the case, on the other hand, in respect to the half-shekel, for the non-payment of which distraint was permitted. The Rev. J. Polack, B.A., in a communication to Mr. Williamson, sensibly comments on the inconsistency of certain writers who are anxious to quote the authority of the Pentateuch in favour of their views on Church and State while they ignore the same authority with reference to the Nationalisation of the Land.

Mr. Charles Gould's recently published work on "Mythical Monsters" is very disappointing. Though the author firmly believes in the real existence of the sea-serpent, he has apparently never met with any account of the monster whose description is so elaborately given in the Machsor for Tabernacles. This "leviathan" was created on the fifth day of the world's existence and was slain in order to be served at the banquet with which the Messiah is to be received on his coming. It is difficult to decide how much of this legend is genuine folk-lore, and how much an ingenious gloss on the Biblical text. The death of the monster might easily be inferred from Isaiah xxvii. 1, and of course the well-known description in Job supplies many details. Possibly there is a symbolical idea underlying the legend. The leviathan is the type of pride and brute force; its death, the removal from the earth of violence and arrogance, must precede the epoch when the Messiah would come bringing peace and humility in his train. The very flesh of the leviathan would thus serve as material on which to nourish the new-born righteousness. "Men may rise on stepping-stones of their dead selves to higher things."

A rather interesting slip may be noticed in one of the concluding chapters of Prof. Robertson Smith's latest work, "Kinship and Marriage in Early Arabia." Arguing that personal names come in course of time to be assigned without special references to the original bearer of the title, Prof. Smith instances the name Levi as confirming his contention. Modern Jews, he says, receive this name without implying any necessary connection with the third son of Jacob. This statement is scarcely accurate. It is quite true that many so-called "Levites" would be utterly unable to justify their claim to the title, but we are not aware of any instances in which the name Levi has been adopted by individuals who do not at least presumably *claim* descent from the family of Levi. On the other hand, many "Levites" have either modified or altogether discarded the family appellative.

The October number of *Mind* contains a paper by Mr. Samuel Alexander (Fellow and Tutor of Lincoln College, Oxford), entitled "Hegel's Conception of Nature." The article was originally delivered as a lecture before the Aristotelian Society at the commencement of the present year. This society is still in its infancy, but we are glad to note that our talented coreligionist is aiding so powerfully in establishing the movement on a firm basis. Mr. Alexander's present contribution to Philosophical Literature is of too technical and recondite a character for us to attempt even to summarise his results. But it is perhaps not unfitting to take this opportunity of reminding our readers that Mr. Alexander is already regarded at Oxford (which may almost be said to have become the home of English transcendental theories) as among the most prominent English exponents of the newer German Philosophy.

THE SYNAGOGUES.

The numerous reports of the services in the synagogues throughout the country which we have received testify to largely increased attendances on the Day of Atonement. It is impossible to find space for the extracts of the sermons, or to give in each instance the details of the services which have been furnished to us. In West End Synagogues it was found difficult to provide adequate accommodation.

Free Concerts for the Poor.—We are requested to announce that the Free Concerts for the Poor, hitherto given during the winter months at the Jews' Free School, Bell Lane, will be shortly resumed, and will be continued fortnightly. Mrs. Louis Davidson, as in former years, will direct the arrangements, but in consequence of her absence from London will not be able to give them her personal supervision. Mrs. Walter Abrahams and other friends of the excellent movement have promised their assistance. Further offers to conduct concerts will be gladly received by Mrs. Davidson, 11, Adelaide Crescent, Brighton.

CORRESPONDENCE.

ROUMANIA.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—I feel convinced that the true state of the Jews in Roumania is little known in England. Their direct and indirect persecution exceeds in its malignant character any that has hitherto come to our knowledge. In thirty villages in the district of Dorohoi, Moldavia, Jewish inhabitants are being forcibly turned out of their homes, and their property confiscated. This, without any notice, or apparent cause. I have seen one of these illused people, and heard his lamentable statement. He gave a detailed description of the cruelty to which thousands are subjected.

The indirect persecution is equally palaful.—The Roumanian Laws to the uninitiated appear to be just; for they give equality to all Roumanians. Various reforms have lately been effected. Clause 7 of the Constitution, which refused naturalisation to non-Christians, has been repealed, and the right given to all persons born in Roumania to apply for their naturalisation; but of the two hundred and fifty thousand Jews in this country some sixty only have had their petition acceded to; the remainder are treated as *aliens*. Laws are from time to time passed forbidding any but Roumanians from carrying on certain trades, occupying public positions, from holding land &c. These laws, without especially mentioning Jews, militate most disastrously against them, for, by reason of their petition for naturalisation being almost systematically refused they are outside the code, treated as strangers, and excluded from all benefit supposed to be conferred by the Legislation of the country. Notwithstanding these disabilities they are compelled to pay all taxes and are liable to military duty. This covert way of striking at the community creates the greatest misery. The recent law prohibiting the hawking of goods has thrown out of employment over 20,000 Jews who being incapacitated from holding land resorted to this means of gaining their bread.

The position of this oppressed people is indeed most unhappy, for they are in the midst of an anti-Semitic population which is supported by an anti-Semitic Government. They are without means and without protection. Their situation is a fit subject for the sympathy and assistance of the English people.

Yours obediently, THEODORE LUMLEY.

Bucharest, 26th September, 1886.

MINYAN MEN IN DISGUISE.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

Sir,—A more misleading or incorrect statement than that made by "Almoni" in your last, as far as regarded the honest motives of the request, I have rarely perused.

The spiritual destitution of the poor Jews and Jewesses in London is truly alarming. The relative proportion of those who actually attend a place of worship on Saturdays to those who could and ought to attend is miserably small, and it has always been my invariable practice, since I became a warden forty years ago, to urge upon those to whom we administered casual and regular relief to attend synagogue on Sabbaths and Holidays.

The members of the Spanish and Portuguese Jews Congregation, when they passed the recent resolution, were, I am sure, solely actuated by a knowledge of the spiritual destitution existing, and not from the sordid motives imputed.

The Minyan for the Bryanstone Street Synagogue cost last year nearly £70, but not a penny for that of Bevis Marks, I believe.

When in the country, it did my heart good to see poor elderly people of both sexes walk long distances on Sundays to churches there and back, whereas our poor live close to Bevis Marks. An immense number of free churches are built yearly at a cost of £10,000 to £15,000 each by individuals (principally females) not over and above rich.

It is a disgrace with all the much vaunted philanthropy of our co-religionists that we have no free synagogues. Once constructed in various quarters as needed, they could be supported by affluent members who would contribute each £5 yearly, and place their seats at the disposal of the Committee of Management.

Yours obediently, H. GUEDALLA.

October 10th.

Berkeley Street Synagogue.—(To the Editor of the *Jewish Chronicle*.) Sir,—On the Day of Atonement those who do not possess a seat in a synagogue have perhaps no right to expect one, though they certainly can claim to be civilly informed of the fact that accommodation cannot be found for them. To be turned away from a place of worship on such a day, however, and to be grossly insulted by the beadle is a proceeding certainly not calculated to make an erring co-religionist more regular in his attendances at synagogue. Such, however, was my experience on Saturday last. Upon entering the above named synagogue I was asked by the beadle if I had a seat. Upon informing him that I had not, he did not content himself by telling me that a seat could not be found for me, but proceeded to make some rude and insulting remarks about paying for seats. I remonstrated with him, telling him that he had no right or occasion to address me in such a manner, and as he did not desist, I told him I should complain of his conduct and proceeded to leave. He, however, followed me, and in the most defiant manner threatened to give me into the custody of the police constable on duty if I said another word to him. Of course I knew he could do no such thing, but not caring to have any further argument with such a man I left the synagogue feeling how much the action of an ignorant Jack-in-office could do to mar the effect of the eloquence of half-a-dozen earnest preachers.—Yours obediently, Civility.

October 11th, 1886.

Received: For Poor Jews' Temporary Shelter, Mrs. A. D. Lowenstark, 5s.

Bradford.—The prayers at the Bradford Synagogue were read by Messrs. Fürsenheim and Gottheil. The ritual of the Berkeley Street Synagogue is followed, but some of the prayers are read in English and a memorial service in German for the dead is introduced after Musaph.

Hastings.—The services at Beaufort College, St. Leonards-on-Sea, the only Jewish place of worship in the borough—were well attended by residents and visitors. The Rev. Ph. Bender, assisted by the Rev. M. Rosenthal, officiated. Mr. Bender preached as usual on the first Day of the New Year and the Day of Atonement, and in the course of his sermon on the latter day, expressed his gratitude to God for having been permitted to be the humble instrument of establishing what he hoped would prove a permanent congregation in the premier cinque port of England.

THE FINANCES OF THE UNITED SYNAGOGUE.

On Monday evening a Special Meeting of the Council of the United Synagogue was held at the Central Synagogue Chambers to consider the Report of the Financial Arrangements Committee, appointed by the Council on February 2nd last. There was an unusually large attendance. There were present: Lord Rothschild, President, in the Chair; Sir Barrow H. Ellis, K.C.S.I.; Alderman and Sheriff Isaacs; Mr. Lionel L. Cohen, M.P.; Mr. Samuel Montagu, M.P.; Messrs. H. A. Abrahams, M. Abrahams, A. Arnholz, E. Barnett, H. Barnett, A. H. Beddington, M. Benjamin, H. Bentwitch, E. Berg, B. Birnbaum, B. L. Cohen, F. A. Cohen, J. A. Cohen, N. D. Cohen, S. A. Cohen, B. Daltroff, L. Davidson, D. Davis, D. Davis, M. Davis, N. Davis, L. Engel, W. Flatau, E. N. Frankenstein, A. L. Friedlander, H. L. Friedlander, J. Goldhill, Hy. Hart, J. L. Hart, M. Hart, Hy. Hymans, J. M. Isaacs, D. L. Jacobs, Judah Jacobs, L. Jacobs, S. Jacobs, C. Jonas, J. Jonas, I. A. Joseph, N. S. Joseph, A. Keyser, Simeon Lazarus, E. Lee, J. Levy, Abraham Levy, E. Lucas, H. Lucas, I. M. Marks, A. H. Moses, Asher I. Myers, D. Oloski, M. A. Rozelaar, L. Reed, A. Rosenfeld, E. Salamons, Chas. Samuel, Stuart M. Samuel, A. M. Silber, H. Simmons, H. Simons, S. Simons, Lewis Solomon, Saul Solomon, I. Spielman, A. E. Sydney, A. Tuck, B. L. Van Praagh, B. I. van Staveren, S. Weingott, Saul Woolf.

Lord Rothschild, who was received with cheers, said: Gentlemen, before proceeding to the business of this evening, I hope you will allow me to welcome you here to-day, and not to welcome you here merely for the special business of the evening, but because we are met here for the business of the community. I am sure that the new members will show the same zeal and devotion for the welfare of the community as their predecessors and the old members who are here this evening. I cannot conceal from myself and from you, gentlemen, that this meeting is one of the most momentous ever held since the creation of the United Synagogue. There is no doubt that some among you may think that in laying this scheme before you the Executive are departing from the rules originally framed when the amalgamation of synagogues took place. If such be the case, I ask you to dismiss the idea from your minds. When the synagogues were amalgamated, when the great exodus took place from East to West—I was about to say to fairer districts—our predecessors and some who are still among us this evening, conceived the broad scheme which we now ask you to amend. The scheme was conceived on two broad principles, one being that the richer synagogues should contribute towards the maintenance of the poorer synagogues, and that although united as regards funds, there should remain the broad idea that the individuality of each synagogue should never cease. The reason why the originators desired that the individuality should not cease is simple. They knew that if it ceased, the interest of members would flag in the general feelings which naturally exist about so large a body as this. Many years of experience demonstrated to the Executive Council that the present arrangement is fraught with great danger to the community. The Executive Council are in an awkward situation, and if only the Executive had to be considered, we need have but little commiseration for them. They are a shifty body, here to-day, gone to-morrow. The Executive have for many years felt that the rules which bind us together have worked out detrimentally to the community and to individual synagogues. Remember the position which is held by the Executive. It is open to any synagogue, or to any member of a synagogue, to propose any new expenditure he likes. The proposal is referred to the Executive, who devote much time and attention to its consideration. As a rule, the Executive is placed in a disagreeable position because they feel that they must be just before they are generous, and must therefore refuse expenditure, for which they know there are no funds to draw from. This refusal often creates a bitter feeling, for the expenditure proposed is popular and appeals to your fancies and sympathies. A combination is formed amongst you against the Executive, and the expenditure is carried with the result that at the end of the year fresh taxation has to be proposed. These circumstances have been before the Executive for a long time; but they have also seen a feeling grow up, which they themselves share, that the managers and members of the Constituent Synagogues should have a more distinct voice in the direction of their own affairs. The Executive therefore were called upon to consider whether they could not devise means by which the Constituent Synagogues could be freed from the thraldom which they suffer at present. But I doubt if we should have arrived at the present stage, if untoward circumstances had not called their attention to the fact that there was a falling off of income and increase of expenditure. There is a common remedy, an heroic remedy which might have been adopted under those circumstances, a remedy called cutting your coat by the size of your cloth. The Executive might have proposed to reduce salaries by 25 per cent., to put on fresh taxation and give you no more liberty than you enjoy at present. If their plans had not met with success the Executive would have resigned, and left to others the task to squeeze blood out of stone. Instead of such a plan they have proposed a new scheme. I know that on the surface there may appear some forcible objections to the scheme, but if it be studied carefully these objections appear of no value. It may be urged that if the community, as a body, cannot find £25,000 a year, how can the synagogues, if separated, raise a larger sum. The answer is very simple. When the Constituent Synagogues revise their own budgets and go into details, I think they will refuse to pay one man to say prayers and another body of men to hear them. The scheme is that of the Executive, but I must take this opportunity of thanking Mr. David Davis for having elaborated it. You will observe that the resolutions we ask you to approve are 12 in number, but ostensibly and in reality they stand or fall together. I must however make one remark. If you, as I hope and know you will, approve of the twelve resolutions, your financial situation will be fixed, unalterable like the laws of the Medes and Persians, for the next three years. An objection has been made to the scheme not on any broad grounds but on what I may call twopenny-halfpenny grounds. It has been argued that while the position of some of the synagogues will be improved, that of the debenture holders will be injured. I admit that their position will be affected, but we are willing that a portion of the scheme may be so amended that the debentures may be taken over by the whole body, and the constituent synagogues would then be called upon to pay 3 per cent or 3½ per cent to the central body, so that the debenture holders will not be subjected to any loss. I will now call upon Mr. Lionel Cohen to move the resolution. (Cheers.)

Mr. Lionel L. Cohen, M.P., said that the President had given some general outlines of the reasons which had prompted the Committee in preparing the particular scheme which they had met to consider. He had confined his remarks to those points which had led up to the inception of the scheme and had left to him the responsibility of explaining its details. He certainly felt the responsibility. It was about 17 years ago since he had had the honour of addressing a meeting at which he proposed the scheme of Union which he now asked the Council to amend. He claimed that there was no inconsistency on these grounds, and if any of the details of the scheme would lead to the disintegration of the community he would raise his humble voice against any process which might affect the principle that had guided the founders of the Union. He did not consider that, as circumstances required the alteration of the financial basis on which the community was administered, that they were in any way subverting the principles on which the United Synagogue was founded. They were simply taking advantage of a provision in the original scheme to remodel their financial position. The effect of the new scheme would be to take away from the Central Body control over every minute item of expenditure, and to commit that control to those local bodies which were brought into direct contact with it. It would by these means give a stimulus to Local Synagogues, and enable them to nurse their own finances more carefully than that Council had been able to do. There were several minor items of expenditure in the Budgets of the Local Synagogues amounting to £700 or £800 and there was ground for hoping that something might be done to

reduce these items. A change was needed, both politically and financially, and apart from the question of figures, it was required for the general prosperity of the community. The religious prosperity of a large number of worshippers depended to a very great extent on their financial prosperity. If by reason of the means at their disposal, they had to starve their services, and failed to enlist the sympathy of the members to carry them on in a way in which a sacred and solemn duty should be approached, then the religious prosperity of the community would suffer. He believed that hitherto the Union of the Synagogues had been of great advantage to the community in general, and he incidentally referred to the action of the President of the Council during the past session in bringing forward a scheme for lectures at the East End of London and for Improved Dwellings for the Jewish Poor. The result of the financial working of the United Synagogue had however not been such as to induce the public to respond liberally to the exchequer. It was only during the past two or three years that the strain on the finances was so severely felt. This has been mainly owing to the opening of new places of worship in different districts of London, and to the increase of the Pension List. Already the United Synagogue was largely indebted to their bankers, and it was anticipated that at the close of the year they would be indebted to the extent of £2,000. This was independent of the amount which they ought to have funded in recoupment of stock sold out. There were two paramount questions which must be kept in view in considering the proposed change. First, no doubt should be shown of their ability to keep their engagements and secondly the scheme should tend to satisfy a want which has been generally expressed for greater freedom of action by the Local Boards of Management. These were the two principles which had been studied in framing the scheme. Mr. Cohen then went into details as to how the scheme would work, and referred to the position of the Debenture holders. He considered 4 per cent. a good investment and if any holder desired to get rid of his debentures no doubt other persons could be found to take them up, or without going quite as far as the Chairman, it might even be left to a future meeting of the Council to consider whether the United Synagogue might not sell out Stock to buy up the Debentures. He pointed out that the different synagogues having Debenture debts were not prejudicially affected by the scheme. Mr. Cohen then referred to the question of the Pensions being a charge on the General Exchequer and to the Building Fund being made available for local repairs instead of as heretofore being charged to the local accounts. It would be noticed that the scheme did not increase the amount available for general communal purposes. By no process could a florin be turned into a half-a-crown, but they could devise a scheme so as to produce a rush of florins, which in the aggregate would accumulate in half crowns. Mr. Cohen then dealt in detail with the 12 principal resolutions of the Scheme (particulars of which have already appeared in our columns) and stated that the humbler synagogues might feel some anxiety as to their position under the scheme. He maintained that their position was made much stronger, and there was nothing to prevent them seeking aid from persons outside their own immediate members. The community was never appealed to in vain for a good case, but the case must be stated openly. There had been a common idea that it has been impossible to bequeath money to a particular synagogue, but there never had been anything to prevent such a course. Under the new scheme it was distinctly stated that persons could, if they felt so disposed, bequeath money for the benefit of any Constituent Synagogue. In conclusion, he thanked the meeting for the indulgence with which they had listened to him, and expressed the belief that if the Council had confidence in the gentlemen who administered their affairs, the results would be as promising in the future as the Union had been successful in the past. (Cheers). Mr. Cohen then formally moved the following resolution:

That Resolutions I. to XII., recommended for adoption by the Special Committee appointed by the Council on February 2nd, 1886, to consider and report on the Financial arrangements of the Synagogues, and set out in the 14th paragraph of the Report of such Committee, are hereby adopted, and that in exercise of the powers conferred on the Council by Clause 45 of the Schedule to the United Synagogue Act, the system of Annual Budgets, prescribed by that Clause to be adopted by the Council for a period of not less than three years from the passing of the United Synagogue Act, is hereby modified, and the mode of preparation of the Budgets is hereby varied so as to be in accordance with so much of the said Resolutions I. to XII., as relates to the preparation of Budgets; and the said modification and variation shall take effect from the first day of January, 1887, for a tentative period of three years.

Mr. David Davis, one of the Treasurers, in seconding the resolution, said that before touching on the resolutions he wished to remark that the Committee had complemented him as being the elaborator of the Scheme, but he wished to give credit to Lord Rothschild, who had first brought the subject to the notice of the Council, and it was greatly due to him that the scheme was now before the Council for their acceptance. Their esteemed Vice-President (Mr. Lionel L. Cohen) had polished and perfected the scheme, and he hoped that their services would be acknowledged by the Scheme meeting with acceptance. (Hear, hear.) For many years the Constituent Synagogues had asked for more liberty, a demand which he thought they were fully justified in making. The provision which placed under the control of the synagogues a total of fully £6,000 to deal with, must tend to remove all the objections entertained against the scheme. But the Council had to consider whether the synagogues would be able to meet primary charges and still have a considerable margin for local requirements. An inquiry into this question showed that with the exception of the Hambro' Synagogue, which could not even meet its primary charges, all the synagogues could meet their several requirements. If it were the pleasure of the Council that the deficit synagogues should have sufficient to meet their wants, the deficiency would be made up by those synagogues that were in a more fortunate position; and such he averred was the very essence of the existence of the United Synagogue. It would be seen that the scheme already brought home to each synagogue the obligation resting upon it that if the funds were properly applied there should be sufficient funds to satisfy all demands. It was hoped that under the new scheme a restraint would be put on a synagogue which went to expenses that its resources did not justify. Mr. Davis proceeded to explain several of the details and concluded by remarking that the sole object which the Committee had in view was to promote the prosperity of the constituent synagogues, by giving them wider powers, as well as the welfare of the community at large.

Mr. Samuel Montagu, M.P., said that he had no desire to oppose the scheme, but was anxious to see certain modifications made therein, which would remove all objections in certain details entertained on the part of his (the New West End) Synagogue. He thought the scheme was a very clever one, and was framed with ingenuity; but it would be admitted that there were blots which could be effaced. The scheme strained too much after uniformity. He wished that Mr. Davis and his colleagues had admitted that the synagogues were differently situated, and that richer synagogues should have a larger proportion of rating. (The Chairman, interrupting Mr. Montagu, pointed out that the United Synagogue would not permit a varying system of rating.) Mr. Montagu then went on to state that the hard and fast rule—cruel as a procrustean bed—which it was proposed to apply, would detrimentally affect the West End Synagogue by lopping off its surplus. Mr. Montagu referred at length to the position of the debenture holders and to his position as a creditor of the New West End Synagogue. He urged that the scheme should be so altered as to ensure their rights to the debenture holders, and he pleaded in favour of the five synagogues which laboured under deficits and which as he remarked had been put into a "black list." Alluding to the city synagogues, he admitted that six or seven years ago he had been inclined to advocate the closing one of those synagogues, but since then at least 10,000 foreign Jews had arrived in London, for whom synagogue accommodation was required. He referred to the combinations which, as remarked by the President had been formed at the Council, but he averred that these combinations had been frequently for the benefit of the poorer synagogues. Mr. Montagu urged that if the Council would agree to the moderate amendment which he was about to propose all interests would be conciliated. He liked the scheme which with a slight modification could be turned into a very good plan. Mr. Montagu concluded by proposing a series of amendments the purport of which was to refer the report back to the Committee, with the view of embodying his suggested alterations in favour of the debenture holders and that the synagogues labouring under deficits should not be placed under special restrictions so long as their deficits were not increased.

Sir Barrow Ellis, K.C.S.I., seconded the first of Mr. Montagu's amendments, and while agreeing to the general principle of the scheme, suggested that the Council would do well to consider whether it could be worked out in all its details. Greater freedom of action had been promised, but he feared that instead of this being the case, some of the synagogues would be crippled. With regard to the synagogues unhappily burdened with a deficit, there was a great deal to be said in favour of Mr. Montagu's suggestion that they should be allowed for three years to deal with their expenditure as now fixed.

The President explained that it was a delusion to assert that any synagogue had at present an actual surplus to deal with. Such was not the case. If the twelve resolutions were carried, he undertook on the part of the Executive that a scheme should be worked out for the repayment of the debentures.

Mr. Montagu, in consideration of the underaking given by the President withdrew his amendment referring to the debentures.

Mr. Noah Davis said that it was perfectly clear that as the debenture holders had been offered repayment at once, they had no ground for complaint. Contrasting the old system with the one proposed by the Finance Committee, Mr. Davis said that the principal portion of the surplus would be devoted to meeting the requirements of the poorer synagogues. Referring to the scheme itself, he said that the recommendations came before the Council endorsed by every one of the honorary officers, and unless some such proposals were adopted, they would have to consider whether they could continue to retain the management of its affairs when they had ceased to possess the confidence of the Council.

After some conversation as to the course to be pursued, Mr. Montagu then moved: That providing the deficits of constituent synagogues enumerated on p. 19 be not increased, the accounts of those synagogues shall not be subjected to special investigation or vote by the Council.

Mr. Edward Lee seconded the amendment.

Mr. Henry Hart, as a representative of the North London Synagogue (which had a deficit), expressed his dissent from the amendment which, he said, was inadequate for the purpose intended.

Mr. A. M. Silber mentioned that at an informal meeting of the New Synagogue, which also showed a deficit, approval had been expressed of the scheme.

Mr. A. E. Sydney pointed out that the amendment was based on an entire misconception, and was quite contrary to the spirit of the Union.

Mr. A. Levy said that an essential element in the success of the scheme was its cordial, if not unanimous, acceptance by the Council, and under these circumstances he, as representing a synagogue (the East London) which had a deficit, appealed to Mr. Montagu to withdraw his amendment.

Mr. Montagu said that he was quite willing to withdraw his amendment if a pledge were given that the Committee would consider the principle which it embodied.

The Chairman peremptorily declined, and put the amendment with the result that it was negatived by 13 to 10, and the resolution was adopted with only one dissentient.

On the motion of Alderman and Sheriff Isaacs, seconded by Sir Barrow H. Ellis, a cordial vote of thanks was passed to the Committee.

A vote of thanks to the Chair concluded the proceedings which occasionally partook of a painfully recriminating character (as to "setting class against class" and "endeavouring to buy cheap popularity") between the noble Chairman and Mr. S. Montagu, M.P.

LITERARY INTELLIGENCE.

Prof. Cheyne is about to publish through Messrs. Paul, Trench and Co. an important work on the "Books of Wisdom" in the Bible, Job, Proverbs, Ecclesiastes and the Apocryphal book Ecclesiasticus. The work will be entitled "Job and Solomon." His inaugural lecture at Oxford on Ewald is now appearing in the *Expositor*.

An important step has been taken towards printing a standard text of the Talmud. The Oriental Congress at Vienna gave its approval for an edition of the Talmud revised according to the best MSS. Dr. Friedmann, the well-known Talmudical scholar, has undertaken the task, and it is anticipated that the text, without Rashi and Tosafot, will be included in six volumes of moderate size. His recension will, of course, be based on the collection of Variæ Lectiones made by Rabbinowicz.

It is proposed to establish shortly an Assyriological Review, edited by Prof. Terrien de la Couperie, Mr. Pinches and others. Mr. Nutt is the publisher.

The recently issued Subject Index to the Additions to the Books of the British Museum 1880-1885, contains several pages of entries under the heading "Jews"—mostly anti-Semitic pamphlets.

We are informed by Messrs. Bevington and Co. that they have just placed in the press a novel entitled "Angèle Duveille," written by Isaac Teller. The novel, which is of a sensational character, portrays many interesting incidents in connection with Jewish life and customs from the Spanish Inquisition to the present time.

Announcements of forthcoming publications include: By the Cambridge University Press, "The First Book of Kings," by the Rev. Prof. Lumby, D.D.; "Fragments of Philo and Josephus," newly edited by J. Rendel Harris, with two fac-similes; The Clarendon Press, "Japhet ben Ali's Commentary on Daniel," from a MS. in the Bodleian Library, by D. S. Margoliuth; Mr. Effingham Wilson, "A History of the House of Rothschild."

Oxford.—At a congregation held on Monday the degree of B.A. was conferred upon Frederick S. Boas (Balliol).

Imperial Institute.—The Rev. Dr. Hermann Adler, the Delegate Chief Rabbi, in remitting a donation from himself and his father, the Chief Rabbi, to the fund now being raised by the Lord Mayor at the Mansion House for the formation of the proposed Imperial Institute of the Colonies and India as the Memorial of the Queen's Jubilee by her subjects, states that he is persuaded that the great bulk of his co-religionists, inspired as they are with heart-whole loyalty and devoted attachment to the throne, will practically testify their cordial appreciation of the proposed institution, and more especially their respectful homage to their Gracious Queen in whose honour it is to be established.

Jewish Convalescent Home, South Norwood (founded in memory of Judith, lady Montefiore).—Number of patients in the Home week ending Friday, Oct. 8th, 1886—men, 8; women, 11; children, 8.—Total 27.

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WARNING! When you ask for Reckitt's Blue

See that you get it! As bad Qualities are often substituted.

MEMORABILIA OF MEETING FOR THE WEEK.

TUESDAY, OCT. 19.

Jews' Hospital and Orphan Asylum, Meeting of the House Committee, at the Institution, West Norwood, 2·30.

21, Ladbroke Gardens, Bayswater.

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English Literature—T. M. Hales, M.A., Professor of Literature at King's College.
Advanced Latin—F. G. Edgworth, M.A., Professor at King's College.
Science and Arithmetic—J. Grant, B.A.
Hebrew—Rev. S. Singer.
Greek—F. G. Edgeworth, M.A.
French—Monsieur Eclangon, Professor at Bedford College, Examiner at the London University and the Admiralty.
German—Dr. Buchheim, Ph. D., Professor of German Literature at King's College.
Italian—N. Perini, F.R.A.S., Professor at King's College.
Piano—Mr. Walter Bache, Professor at the Royal Academy of Music.
Mr. Bamfylde, Professor at the Royal Academy of Music.
Mr. Hartvigson, Pianist to the Princess of Wales.
Mr. Silas.
Violin—Mr. Prosper Sainton, Professor Royal Academy of Music.
Harmony—Mr. W. H. Monk, Professor of Vocal Music, King's College.
Choral Singing—W. H. Monk.
Political Economy—F. G. Edgeworth, M.A.
Drawing—Philip H. Delamotte, Professor of Drawing and Painting at King's College.
Dancing—Miss Walshe.
Exercises—Miss Chreimann.
Cooking Lectures.

Mrs. LOUIS SIMMONS will be happy to receive applications from parents desirous of placing their daughters under her charge for the Autumn Term, and to afford them, together with the social surroundings of their own homes, the same advantages that the Public Schools offer to boys.

All the candidates who have studied under her supervision have been uniformly successful in their examinations. Colonial and Indian children can remain during the holidays. In answer to enquiries, Mrs. Simmons would be willing to make arrangements for a few daily students.

The Tuition Staff comprises, besides the above Lecturers and Professors, English Governesses to give constant supervision, and Resident Foreign Teachers to enable the pupils to gain that knowledge of foreign languages that can only be acquired by constant association. The school year is divided into three terms. For terms, prospectus, and List of Committee of Reference, apply to Mrs. SIMMONS.

CALENDAR FOR THE WEEK.

Day of Week.	Day of Hebrew Month	Day of Civil Month.		Portion.	Haphtorah.
			ב' דסכות		
Friday	Tishri 16	Oct. 15	Sabbath commences 4:30	Levit. xxii. 26 to end xxiii.; also Num xxix. 12-16.	1. Kings viii. 2-21.
			Sabbath terminates 5:46		
Saturday	17	16		Exodus xxxiii. 12 to xxxiv. 26; also Num. xxix. 17-22.	Ezek. xxxviii. 18 to xxxix. 16
Sunday	18	17			
Monday	19	18			
Tuesday	20	19			
Wednesday	21	20	התשעה רבה		
Thursday	22	21	שמיני עצרת	Deut. xiv. 22 to xvi 17; also Num xxix 35 to xxx. 1.	1. Kings viii. 54 to ix. 1.

Friday next, October 22, Sabbath will commence at 4·30.

SPECIAL NOTICE.

The next number of the "Jewish Chronicle" will be published on TUESDAY NIGHT. All advertisements must reach the office before NOON on TUESDAY.

The Jewish Chronicle.

LONDON: FRIDAY, OCTOBER 15, 1886—5647.

JUDAISM AS DISCIPLINE.

Kippur is followed by Tabernacles. Is the sequence accidental, or had the appointers of the festival some wise intention in arranging that so soon after mortifying the flesh, we should proceed to indulge it? In the medicine of the soul a change of treatment may often be beneficial, and after a lowering system it seems desirable to adopt a course of strengthening. We advisedly use this language, for it is becoming clearer every day that the Jewish conception of religion was that of a discipline intended to regulate the religious instincts in the best possible way. As a matter of fact, this has always been recognised in a slightly different form in the statement that the Jewish system is essentially legal. That way of putting the fact seems to us so far one-sided that it only recognises the negative side of Judaism. It is more as a discipline, a divine education, that Judaism may be best regarded in its most characteristic aspects, and we propose to consider it from this standpoint.

Judaism is not alone perhaps in dealing with the religious aspects of life as a discipline. In a measure all ancient religions took that standpoint, in so far as they regarded all the acts of life as having a religious aspect with appropriate ceremonial. And Roman Catholicism in a measure still retains somewhat of the ancient standpoint except that the priest is a necessary intermediary in every religious function. But Judaism has most consistently and authoritatively kept to this position from the days of Moses to our own time, gaining with each age the accumulated authority of the past for its ceremonial. And our religion differs from all its competitors in the cardinal fact that each Jew is a priest, and needs no intermediary in his supplication to the Most High. Herein lies the importance of our ceremonial; by its means individual vagaries are guarded against, and a bond of common ritual created between all the members of our faith. There can be little doubt that the founders of Judaism were aware of the dangers which its individual character might cause, and that the seemingly rigorous restrictions imposed by them from a wise precaution against disintegration.

The effect of this remarkable union of individuality and restriction is to be seen nowadays in the Jewish character. Nowhere do we see such marked individuality as among Jews. Yet nowhere do we see so strong a sense of communion, and in favoured cases so strong a sense of duty which is so bound up with our feelings of communion with our fellow-men. And as if to point the moral, our brethren in America are giving us a warning example of the effects of letting individuality have sway without the discipline, which as is afforded by the conception of religious duty held by the vast majority of Jews. Across the Atlantic every Jew, or at least every Rabbi, doeth what is right in his own eyes, and the consequences have been so disastrous that there has been a distinct revival of orthodoxy of recent years, and the ultra-advanced party have been stung into still more startling innovations, on observing the signs of "the reaction," as they term it.

In fact, Judaism recognises two important truths which at first sight seem opposed. Religion is individual, and yet religion is social. Judaism recognises the individuality of religion by refusing to allow any intermediary between man and his Maker. Herein it differs from Christianity in all its forms except Unitarianism, if that can be called Christian. Yet at the same time Judaism recognises that religion is social, that in the uplifting of life into the ideal sphere, the presence of our fellows, in fact or in spirit, is a necessary ingredient. And the social aspect of religion is represented by certain acts which in themselves may have no significance, but the mere fact of their being common to all Jewry constitutes their social character. And it is this second property of our faith that differentiates it from Unitarianism.

And further, this individual and this social side of our faith are not disconnected, and it is in the remarkable manner of their connection that Judaism as a discipline for the soul comes out. There is one noteworthy fact which speaks volumes against those who scoff at Jewish rites and these are often the very persons upon whom they should be binding. Explain it as they will, they cannot deny that the finest specimens of Jewish character are to be found among those who are firmest in their adherence to ancestral customs. The purest idealism, the loftiest self-sacrifice, the most earnest devotion to the cause of the suffering and the poor—where shall we seek for these? Not surely among the cultured, the emancipated Jews. They have their advantages, doubtless, in greater width and flexibility of intellect, but they would be the last to claim any moral superiority over those whom they have "left behind." The function of religion is to idealise morality; orthodox Judaism may accept the test and point to the sons she rears as examples of her training in the ethical ideals.

The discipline enforced by the religious duties of Judaism may be compared to that given by the ordinary routine of life. The young always chafe against the definite doing of definite things at fixed times, but we all know that life would be simply unbearable without these so-called mechanical habits. And so in religion the antinomians cry for more liberty, and when they get it, make no use of it for religious purposes, at least that has always been the experience of reformed movements amongst us. The truth is that these movements have been headed by just the class of minds to whom the wholesome discipline of our faith would have been most useful. For admirable as its effect is on the nature of the ordinary man who cannot command at will religious zeal and enthusiasm, and must have these trained in him by associations with the home feelings, it is still more beneficial in its effect on the more enthusiastic spirits who are naturally filled with a devotion of the Ideal. They count every movement ill-spent that is not spent in the service of God, and they therefore make occasions for religious transport. To minds of this calibre regulated service has a most steadying effect, and thus we find Jews remarkably free from that religious mania which is the danger of over-spiritual natures.

Judaism, too, has its dangers of an opposite kind. Its opponents do not fail to point out the mechanical nature of the service which is required at the hands of Jews. Mechanical is a question-begging epithet in this connection. Unconscious it undoubtedly is, but it is none the less real. Too much has been made of the danger of the worship of the Letter, there are dangers in the worship of the Spirit as well. The very unconsciousness with which Jewish ceremonial is performed is often only a mark of the depth of feeling involved in it. Any change made in it reveals a fund of feeling of which the worshipper was perhaps previously ignorant. So, too, the self-denial which is involved in half our ceremonial becomes merely mechanical, as it is called, but it is real enough, as is often seen when temptation occurs to give up the "mechanical" practices. Perhaps after all it is here that the shoe pinches with those who scoff at ceremonial; it is

the self-denial that is objectionable, not the ceremonial. These are just the very persons who would be most benefited by the ceremonial they deride, and thus its opponents are the best proof of the wisdom of Judaism regarded as a discipline.

ANGLO-JEWISH ASSOCIATION.

On Sunday last the Council of the Anglo-Jewish Association held their first meeting since the summer recess. There were present: Mr. Leopold Schloss, one of the Vice Presidents, in the chair; Sir Philip Magnus; Major Goldsmid; Rev. A. Löwy; Dr M. Davis; Messrs. M. Attalo, J. Bergtheil, M. Castello, E. H. d'Avigdor, C. J. Davis, B. A. Elkin, Barrow Emanuel, F. B. Halford, Joseph Jacobs, G. S. Joseph, B. Kisch, H. G. Lousada, F. D. Mocatta, Claude Montefiore, E. M. Micholls, L. E. Pyke, Charles Samuel, Daniel Schloss, D. F. Schloss, I. Seligman, Oswald J. Simon, and A. E. Sydney.

Letters were read from Mr. Alfred G. Henriques and Mr. Leopold Schloss thanking the Council for their re-election to the respective honorary offices held by them.

The report of the Executive Committee was read. The Report includes the following subjects:

Branches.—Towards the end of August the Secretary visited Cardiff and Swansea. In Cardiff every one of the Jewish residents was inscribed as a member of the Association. Subject to the approval of the Council Mr. J. Michaelson was re-appointed President; Mr. S. Weichert (late Honorary Secretary) was elected Vice-President; Mr. Isaac Samuel, Treasurer; Mr. Lewin L. Samuel, Honorary Secretary. In Swansea it was arranged that Mr. S. Goldberg should continue in office as President of the Branch, and that Mr. H. Barnett, Honorary Secretary should be appointed Vice-President. The Executive Committee recommended the passing of votes of thanks to the gentlemen already named, as also to the Rev. Mr. Hyamson, of Swansea, for the excellent assistance they had afforded to the Secretary.—Remittances have been received from Gibraltar, Melbourne and Sydney, from the latter city £100.

Education Fund.—Baron Bleichröder, of Berlin, has sent a donation of £200 for the advancement of Eastern education.

Roumania.—The Foreign Office has forwarded to the Association a copy of a despatch from the British Minister at Bucharest, relating to an unsuccessful settlement of Jews in Cyprus.—Mr. D. F. Schloss, who recently visited Roumania, has sent memoranda bearing upon Roumanian Jewish affairs. Both documents are of a confidential character.

Morocco.—A confidential despatch has been received through the Foreign Office, from the British Chargé d'Affaires in Tangier, and reiterates some of the charges made by Sir John Drummond Hay in former despatches.—Rabbi David Amar, the leading Jewish resident of Demnat, has sent explanations regarding the notorious troubles which have befallen his Jewish fellow townsmen. The letter serves as a substantial refutation of the unfriendly statements which the Moorish Government has made to the representatives accredited at Tangier by the foreign powers. The subjects of the two foregoing communications were brought on the 8th September under the notice of the Joint Committee of the Association and the Board of Deputies, when it was resolved that a letter be forwarded to the Foreign Office setting forth the claims of the Demnat Jews, and requesting that complete justice should be done to the demands of the injured parties.

Schools in the East.—A correspondence is being carried on with the view of establishing a girl's school in Bagdad.—From Crete a renewed application has been received for assistance, owing to the misfortunes which have befallen the local Jewish community in consequence of fatal earthquakes. The synagogue and school buildings have been completely wrecked.—In connection with the girl's school at Damascus, a Ladies Society has been established for the purpose of supplying poor girls in dresses. The wives of some of the foreign Consuls have given employment in needlework to some of the school children. An application was made for a grant to purchase school material. The Executive Committee have sent a small quantity of medical drugs for the benefit of the children attending the boys and girls school in Damascus.—The purchases needed for the Technical Department of the Jerusalem School have been made at a total outlay of £577. This amount was paid by the Alliance out of the proceeds of the collection made by M. Nissim Behar during his visit to London.—A highly favourable report on the condition of the girls school at Mogador, under the direction of Mrs. Corcos, has been received from Mr. Payton, British Consul in that Moorish town. Mr. Payton stated that the progress shown since his last inspection, the general proficiency of the pupils in reading, writing, arithmetic &c., speaks volumes for the excellence of Mrs. Corcos' system of tuition. He was particularly struck with the neat and clean appearance of the poor children, their bright and intelligent demeanour, and the evident interest they took in their work.—A strong appeal has been made on behalf of the Boys and Girls School in Shumla (Bulgaria). Half of the children on coming to school were in tatters and dependent on the generosity of persons supplying them with clothing. In addition to the necessity of wiping off the deficit, the girls school was also in need of more commodious premises.

Before inviting a discussion on the Report of the Executive Committee, the Chairman tendered the congratulations of the Council to Sir Philip Magnus on the deserved honour conferred on him by Her Majesty, and asked Mr. Oswald Simon to convey similar congratulations to his father, Sir John Simon.

Sir Philip Magnus thanked the meeting for their kind mark of attention which was quite unexpected, and he assured them that he fully appreciated their kindness.

It was unanimously resolved that a letter of condolence, signed by the Chairman of the meeting, be forwarded to the Rev. A. Löwy, on the sad loss he had experienced by the death of his mother.

On the motion of the Chairman, it was resolved that the last communication from the Foreign Office referring to the Jews in Roumania should be remitted to the Board of Deputies, with a request that the Conjoint Meeting be convened as soon as possible to consider the subject.

Mr. B. Kisch moved that the Council confirm the appointment of the Honorary Officers of the Branches at Cardiff and Swansea, and tender to those gentlemen their thanks for the assistance rendered to the Secretary of the Association on his visit to those towns. The motion was agreed to.

A lengthy discussion took place on recommendations of the Executive Committee that certain grants previously voted to schools in the East, amounting in the aggregate to £570, be paid out of the Education Fund, by way of loan to the General Fund. The Council was also asked to authorise a payment of £62 9s. 7d. already drawn out of the Education Fund for general purposes. Mr. B. Kisch, in moving the adoption of these recommendations, referred to the fact that the finances of the Association are at the very lowest ebb and that there was not sufficient money in the General Fund to meet the votes passed by the Council. Several amendments objecting to the course proposed to be pursued by the Executive Committee were submitted to the meeting, it being maintained that the intention of the promoters of the Education Fund was that no part of the Fund should be used till it reached the sum of £10,000. Mr. F. D. Mocatta, as one of the organizers of, and a contributor to the Fund, gave a history of its inception, which showed that it was intended to be quite apart from the ordinary funds of the Association. The money was given to the Association as Trustees and not for the purpose of relieving the General Fund, and should be invested. Only when the promises amounted to £10,000 could it be dealt with. Whatever the position of the Anglo-Jewish Association, and he regretted to hear that it was in debt, the money must be forthcoming from some other source. General attention should be called to the utility of the work performed by the Association and to its liabilities, which were caused by the Council voting more money than they had. After some further remarks by other Members of the Council, the following resolution, proposed by Mr. D. F. Schloss, was unanimously agreed to:—

That the payment of the grants already made, of £75 to Bagdad, £45 to Mogador, £200 to Constantinople, £150 to Salonica, £80 to Bombay, and £20 to Corfu, be provided by borrowing the amount (£570), the loan to be borrowed on condition that no new grants be made until it is repaid out of the first moneys to hand, and that the same grants be paid forthwith.

The following resolution, proposed by Mr. M. Castello, was also adopted:—

That all moneys belonging to the Education Fund be invested as received in the names of Mr. Ellis A. Franklin and Mr. I. Seligman.

The following gentlemen kindly offered to lend the undermentioned sums to the Association free of interest:—Mr. F. D. Mocatta, £200; Mr. J. Seligman, £200; Mr. M. Castello, £100.

In accordance with a suggestion made by Mr. A. E. Sydney, the Executive Committee were requested to draft an appeal for the purpose of securing funds to enable the Association to meet its liabilities.

The meeting terminated with a vote of thanks to the chair.

THE LIONEL DE ROTHSCHILD SCHOOL AT JERUSALEM.

Our Jerusalem Correspondent writes on the 15th September: After a year of steady work and of application to their studies, the pupils of the Baron Lionel de Rothschild School in this city have undergone a severe examination, which will act for them as an incentive to pursue their labours with still greater ardour. The examination was held on the 26th of last month, in the presence of the Governor of Jerusalem, the English and French Consuls, the Chief Rabbi and other notabilities. The first subject in which the pupils were examined was Hebrew. One of the scholars delivered an address in the Hebrew language, in which thanks were given to and blessings pronounced upon the founders of the School—the Rothschild family, Mr. Samuel Montagu, M.P., Mr J. Sebag Montefiore, the inheritor of the virtues and the name of the famous philanthropist, the Alliance Israélite Universelle, and the Anglo-Jewish Association. Questions were then set, and satisfactorily answered, in Sacred History, Grammar, and in הלכות שחיטה. Next came the turn of Arabic. One lad read a speech in that language, others recited beautiful Arabic poems, and all the pupils were examined in Grammar and Analysis (the most important thing in Arabic), in reading and in the translation of Arabic into French and English. The English and French languages were reserved for the last. The scholars were also tested in the knowledge of geography, arithmetic, physics, physiology and the History of Turkey, France and England. All the visitors expressed their entire satisfaction with the progress made by the pupils in the four languages already named.

The following testimonial was given by Reouf Pasha, the Governor of Jerusalem: "I have taken part in the examinations at the Jewish School, and I was enchanted at the extraordinary progress made by the pupils in every branch of instruction. This establishment does honour to the Jews in Jerusalem, and to those who maintain it. I must add that M. Nissim Behar, the Director, deserves the highest praise for his devotion and zeal."

Equally gratifying was the testimonial furnished by the Chief Rabbi.

THE JEWS IN RUSSIA.

The city of St. Petersburg contains a Jewish population of about 50,000 souls. It is desired on the part of the authorities to reduce this number, and it is proposed, therefore, to call into requisition a law by which only those industrialists are allowed to live in the capital who themselves execute their own work. As it is not always possible for a man single-handed to complete the work entrusted to him, such a man could not be considered as carrying out his calling, and would fall under the ban of expulsion. It is not often that the law on this subject is carried into effect, but it is feared that its existence will be availed of to a considerable extent.

We have already announced that the Jews inhabiting Kamenetz-Podolsk, numbering about 6,000 souls, were threatened with expulsion on the ground that Jews may not live within 50 versts of the frontier. It is alleged that this town, which is the capital of Podolia, is less than this distance from the frontier. About 30 Jewish families have already left the town, and 40 more will have to quit within two or three weeks. The expulsion appears thus to be one of a gradual character. It has caused great consternation among Christians as well as among Jews, for the whole town will be ruined if the latter are driven out. All the efforts which have hitherto been made to obtain the withdrawal of the act of expulsion have been fruitless.

Kischineff, in Southern Russia, may be regarded as one of the best developed towns in the Empire. In the early part of the present century it had but 3,000 inhabitants. Now they number 140,000, of whom as many as 45,000 are Jews.

A curious action, the outcome of which will greatly affect the funds of the Jewish community at Kalisch, will shortly come on for hearing. The action arises out of the demand for the payment of 86,000 roubles, which is made in the interests of a convent. It is averred that the Jewish congregation were under the obligation to pay 1,000 roubles annually to the convent. No payment has been made since 1799, and as the town has now the supervision of the convent, it claims the payment of the arrears. There seems to be no doubt that the obligation did exist; the question will, however, be raised whether it is not obsolete.

By virtue of a ministerial decree, it has been decided to close the factories and workshops belonging to foreign Jews in Odessa. About 9,000 Jews will thus be thrown out of employment.

The police at Kiew now make regular weekly raids upon the Jews, and expel any Jewish persons who have no legal right to reside in the town. The number of Jews thus expelled is assuming large proportions.

Nearly half the town of Lolkowisk, in the Government of Horodno, has been destroyed by fire. The losses exceed 500,000 silver roubles, and upwards of 1,000 Jews have been rendered destitute. Disastrous conflagrations, by which Jews are heavy sufferers, have also occurred at Chaslowitz, near Mohilew on the Dnieper, and at Lokatsch, in Wolhynia. In the last named town five synagogues were destroyed.

At the quarterly meeting of the East London and Essex District of Foresters held at Stratford last week, Bro. Edward Levy, of Court Sons of Israel, 4,231, was elected to the office of District Sub-Chief Ranger.

INAUGURATION OF THE NEW JEWISH LADS' INSTITUTE.

On Sunday evening last, the New Jewish Lads' Institute at Hutchison House, Hutchison Street, Aldgate, was inaugurated.

It will be remembered that Hutchison House was formerly the locale of the Jewish Reading Rooms, which later developed into the Jewish Working Men's Club. Owing to the large increase in the number of members, the Committee were compelled in 1883 to erect a larger building in Great Alie Street, when Hutchison House was occupied by the Cigar Makers Association. Owing to the depression in the cigar trade, the Association was unable to carry on its club and appealed to the freeholder, Mr. Montagu, M.P., to release them from their lease, a request to which Mr. Montagu acceded. The new Institution in Great Alie Street was now becoming too small to accommodate the increased number of members, and Hutchison House being vacant, a good opportunity was presented to the Committee of the Institution for the removal of the lads to a separate building. Accordingly Mr. S. Montagu M.P., had Hutchison House thoroughly renovated and decorated and adapted to the requirements of a Lads' Institute.

At Sunday's proceedings, Mr. S. Montagu, M.P., occupied the Chair and amongst those present were the Rev. Dr. H. Adler, Delegate Chief Rabbi, Revs. J. A. Gouldstein and S. Jacobs, Mrs. and the Misses Montagu, and Messrs. Lionel L. Alexander, N. L. Cohen, B. S. Marks, Louis S. Montagu, Stuart M. Samuel and other members of the Jewish Working Men's Club.

After reading the Evening Service and Psalm xxx, the Rev. Dr H. Adler recited the following verses:—

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.

Rejoice, oh young man in thy youth; and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into judgment.

Remember now thy Creator in the days of thy youth, while the evil days come not nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Therefore thus saith the Lord who redeemed Abraham concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name and sanctify the Holy One of Jacob and shall fear the God of Israel.

Dr. Adler then congratulated the lads upon the acquisition of a separate institution in which they might carry on elevating conversation, and play healthful games, and he hoped they would derive great benefit from the gymnasium He was, and his friends were likewise, great believers in muscular Judaism. Nothing was so valuable as athletic exercises to teach the use of the arms and limbs, and that wondrous power with which the Almighty had endowed the human frame. He believed if the Jewish lads were to practice athletics more generally, they would become a race as hearty and strong as were their forefathers in the land of Promise, the Holy Land, where they were able to wield the axe, and ply the hammer, and even when necessary, the bow and arrow. He was deeply gratified to know that in addition to the ability to play healthful games, to have reading and instructive talks and conversations, classes for instruction in French and German, in drawing and in shorthand and in other subjects would be formed, and he earnestly hoped that those additional subjects would include a class for Natural History, and likewise instruction in handicrafts and the industrial arts, so that Jewish lads might perfect themselves in them. It transpired before the Royal Commission of Enquiry into the Depression of Trade that one of the principal causes of depression was that the British workman was not so well trained in the various trades as was the workman of other countries, and if England was to continue its supremacy in trade, there would have to be increased technical education in this country. It was a subject upon which their devoted friend the chairman—(cheers)—was better entitled and more fully qualified to speak. There was another class which he very much hoped would be formed, and that was a class for the reading and study of the Holy Scriptures. He did not wish it to be understood that the lads were to come there to listen to sermons, but that the instruction should be given in the most interesting and pleasant way. It would not even be necessary that they should be called upon to translate the Hebrew. If they could not do this on every evening, he hoped that they would do this one evening in the week—on Friday evening—at least during the winter months. He well remembered, and no doubt many of those present would recollect, that when the Jewish Working Men's Club was there established, every Friday evening ministers attended to expound the Scriptures, and some of the most pleasant evenings he had spent were those when he had explained the *Sedrah* and *Haphtorah* of the week; and he also well remembered the great interest and attention with which those present listened to the explanations of the various ministers. He did most earnestly hope that they would give some little of their time to this most excellent study. They knew that the Hebrew word for a lad was *Bochur*, one who was selected, and they were specially chosen by God to do His will and sanctify His name. Upon the future working classes the future of Anglo-Judaism depended, and they were those upon whom the community relied to keep up the name of the Jewish working man for industry and self-reliance, so that the words of the Psalmist might be fulfilled, "That our sons may grow up and be like shoots which have taken root in early youth, so that as they grow older they may develop into lofty trees that bear fruit rejoicing God and man."

Dr. Adler concluded with the following prayer:—

PRAYER.

Almighty God! We humbly beseech thee graciously to accept the prayers and praise which we offer unto thee at the opening of this house. Do Thou in Thy mercy preserve this building, that no evil befal it, neither any danger come near unto it. Thou hast set in the hearts of our brethren to establish this Institute, where our young may find rest and relaxation after the toil of the day, where they may be saved from the many sinful temptations which attend the hours of leisure and freedom. May they who have honestly and earnestly laboured from early morn to earn the bread of independence find here a haven of repose, where they will be uplifted above the dull sameness of their daily life, where the powers of their body will be braced for fresh and greater effort, where they will enjoy friendly converse, healthful games, and the delights of reading. Vouchsafe to these lads a spirit of understanding and of Godly fear that they may not stain the hours given to recreation by words that debase and actions that degrade, and by aught that tends to profane the Sabbath or holy festival.

Thou endowest man with intelligence! Grant that they may devote some of the hours they spend here to an attentive and loving study of Thy Word, that it may become a lamp unto their feet and a light unto their path. Inspire them with a thirst for knowledge that they may be eager to perfect themselves in their craft, that they may gather some sheaves of the golden grain of wisdom which the good and great of every age and every land have garnered.

May a spirit of concord and union ever animate the members of this Institute. To this end bestow Thy blessing upon all the lads, upon those who will hereafter join their ranks, upon those who have laboured to establish the Institution, and who will continue to foster its development by wise guidance and helpful counsel. And may Thy loving kindness O Lord our God be upon us, and establish Thou the work of our hands, yea the work of our hands establish Thou it. Amen.

The Chairman, in proposing a vote of thanks to Dr. Adler, gave a brief history of the institute. He welcomed the introduction of classes, and was pleased to be enabled to announce that Mr. B. S. Marks had kindly consented to teach drawing. The new Lads' Institute was to be a preparatory club for the parent institute in Great Alie Street, or rather it would be the Junior Jewish Working Men's Club. All the West End Clubs, when very successful, established "Juniors," and it was in this relation that the New Lads' Institute should be considered to the parent club. Owing to the large influx of Jews into that neighbourhood, there was every prospect of the Lads' Club being a success from every point of view. He would now declare the club open. (Cheers.)

The vote of thanks was seconded by Mr. L. L. Alexander and carried unanimously.

On the motion of Mr. C. Jonas, seconded by the Rev. J. A. Gouldstein, a vote of thanks was passed to Mr. Lawrence A. Isaacs, the chairman of the Lads' Committee; and on the motion of Mr. N. L. Cohen, who urged the lads to frequently use the gymnasium, seconded by Mr. B. S. Marks, votes of thanks were passed to the honorary secretaries, Messrs. J. Crocker and J. M. Lissack, jun.; and to the executive of the club.

A vote of thanks was carried by acclamation to the chairman, who in replying said that Dr. Adler had referred to the hardiness of the Jews in the olden times; while in Poland he particularly noted that all the hardy employments, including those of blacksmiths and street paviours, were carried on by the Jews.

JEWISH WORKING MENS CLUB.

On Sunday evening last, a general meeting of the members of the Jewish Working Mens' Club was held at the Institution, Gt. Alie Street: Mr. Samuel Montagu, M.P., President in the Chair.

The Chairman, in opening the meeting, said that since the last meeting the sanitation of the Institution had been investigated and every effort was being made to perfect it. On the previous Thursday he attended before the Middlesex Magistrates to apply for the renewal of the music and dancing license, which was granted without any opposition, thus proving that none of the neighbours had any fault to find with the Institution. He would mention that during the next spring that license would be used on the occasion of his "Silver Wedding." He was pleased to observe the continued success of the Club.

On the motion of Mr. J. Karet, seconded by Mr. A. Myers, one of the rules of the Institution declaring that there should be but one vice-president, was altered to allow the election of several vice-presidents.

Mr. Stuart M. Samuel and Mr. Lionel L. Hart were elected Vice-Presidents.

Several questions touching the internal management of the Institution having been disposed of, a vote of thanks was unanimously passed to the Chair, and the meeting then separated.

SPANISH AND PORTUGUESE SYNAGOGUE.

A meeting of the Yehidim of the Spanish and Portuguese Synagogue was held on Thursday, the 17th inst., at the Vestry Room of the synagogue in Bevis Marks. Mr. G. S. Brandon, President of the Mahamad, occupied the Chair, and there were present: Messrs. A. Benabo, A. C. Calo, M. Castello, J. N. Castello, J. de Castro, S. I. Cohen, Joshua M. Levy, M. B. Levy, Edgar Lindo, E. H. Lindo, M. A. N. Lindo, A. Mocatta, J. Sebag Montefiore, A. Sebag Montefiore, H. Pinto, A. A. Romain, M. L. Yuly.

The meeting was convened for the purpose of confirming a series of resolutions, comprised in the Report of the Committee of the Bevis Marks Synagogue attendants, which were adopted at the previous meeting of Yehidim. The resolutions bore upon the state of the Choir, upon the appointment of a local Committee of Yehidim attendants to manage the affairs in the synagogue in the absence of the Mahamad and other recognised authorities, upon the desirability of giving facilities for persons to become seatholders, of persons in receipt of relief being requested to attend synagogue, of a Haham being appointed, of reorganizing the Shaare Tikva School, and of the Hatan Torah and Hatan Beresheet being selected by the Local Committee; and upon the necessity for the Bevis Marks Synagogue being put in thorough repair.

Several of these resolutions were subjected to considerable discussion, but with one exception, they were confirmed without alteration. The exception was the resolution referring to the appointment of a local committee, in which a verbal amendment was made, on the motion of Mr. Joshua M. Levy, by the substitution of the words "to preside in turn in the synagogue" for "to manage the affairs in synagogue." In connection with the question of the recipients of relief being desired to attend the synagogue, Mr. J. de Castro read the letter which appeared on this subject in the *Jewish Chronicle*, in order to argue how the proposal might be misunderstood. Mr. M. Castello expressed his objection to any pressure being put to bear on persons seeking relief, whose circumstances entitled them to assistance, irrespective of their attendance or non-attendance at synagogue.

The resolutions having been confirmed, will accordingly be brought up as recommendations to the Board of Elders.

In accordance with a notice of motion by Mr. J. M. Levy, it was resolved that the Local Committee shall consist of three members, attendants of the Bevis Marks Synagogue, who shall be appointed by the Yehidim and serve for one year.

In reply to a question, the fact was elicited that the attendance at the synagogue had materially improved.

The meeting terminated with a vote of thanks to the Chair.

A NEW NOVEL.

Lillian St. Clair, by Mrs. A. Hort. (Boulton), 3 vols.

This novel, dedicated to Mr. D. Q. Henriques, is a fair specimen of the stock novel of the day. The authoress, who is a Jewess, has adapted a seemingly wide knowledge of the world to the requirements of her plot, which deals with the love affairs of her heroine. These become so complicated, that at the end the only solution possible to decide between the claims of her two lovers is her sudden death. Her story is intertwined with that of her half-brother, for she comes of a family in which a widow has married a widower who is enabled ultimately to speak of their children as "yours, and mine and ours." This makes it at times difficult to know who's who. Mrs. Hort's work strikes one as overwhelmed with detail—a common fault with beginners in fiction. At the same time she shows sufficient insight into character and power of manipulation to encourage her to "try again."

Burton-on-Trent.—The preliminary steps have been taken to form a congregation at Burton, and, in the absence of a synagogue, services were held as last year at the residence of Mr. B. Beirnstein by many persons from the surrounding districts.

Portsea.—Alderman E. Emanuel, of Southsea, has presented to the Portsea Synagogue a handsome and commodious Succah, and a table upon which it is said was drafted the first Reform Bill.

On Tuesday last, the occasion of the marriage of Mr. Claude G. Montefiore, treats were kindly given by that gentleman to the inmates of the Spanish and Portuguese "Beth Holim" Hospital, and the children of the "Gates of Hope" School. For the aged inmates of the hospital a dinner was provided, and for the school children a tea followed by a legerdemain performance.

Isidore Spiers (pupil of Charterhouse School, and son of Mr. P. Spiers, of the Jews' Free School) has obtained a first class certificate for mathematics and a first class for magnetism and electricity. Also a second class for sound, light and heat, and another for geometry, at the recent Kensington Examinations in Science and Art.

Metropolitan Free Hospital, Kingsland Road.—City Offices, 163, Bishopsgate Street, Without, E.C.—The aggregate number of patients relieved during the week ending Oct. 9, was, medical, 1234; surgical, 579; total, 1813; of which 599 were new cases.

Gentlemen who are particular as to their attire and like to dress well and have good material and good workmanship at a moderate cost, should place their orders for clothing with L. ADOLPHUS, Fashionable Bespoke Tailor 74, Leadenhall Street.

THE JEWS IN ITALY.

[FROM OUR CORRESPONDENT].

TURIN, 23RD SEPTEMBER, 1886.

There has been staying in this city during the last few days the Commander Malvano, Political Director-General of the Ministry for Foreign Affairs. It is asserted by some that his visit here is for the purpose of conferring with the Foreign Minister, who is temporarily residing in the suburbs of Turin; others believe that he has come hither solely with the object of spending the festivals with his family. I should have believed this to be the case were it not that the critical state of affairs in the East requires him to be back again as soon as possible at his post in Rome. Signor Malvano's position at our Foreign Office is one of the greatest importance; in fact, the foreign policy of this country is practically guided by him. The Commander David Segre, our Consul-General to the Republic of Colombia, has left for Madrid, in order, as I have already reported, to effect a settlement by means of arbitration, of the dispute between Italy and that Republic.

The present is the season for congresses. We have one sitting here under the designation of the Congress of Americanists, which was attended by distinguished delegates from various countries. I am told that among the members of this Congress were several Jews.

A perfect shower of Crosses of Commander, Officer and Knight of our respective Orders has descended on a number of our coreligionists, and Signor E. Gentili, a talented Jewish journalist of Rome, has been decorated by the French Government with the Legion of honour. Signor E. Gentili, who is highly esteemed at home as well as abroad, is correspondent in the capital for the *Temps* of Paris, and the *New York Herald*. Among those who have received the Order of the Italian Crown from our beloved Sovereign is Signor Clemente Ascoli, one of our most distinguished citizens and President of the National Bank of Tuscany.

The Jewish religion is eminently liberal and tolerant; it neither seeks nor commands proselytism; on the contrary, it desires that every person's religious convictions shall be respected, and that he should be permitted to adore the Almighty as he has been taught. I only mention these truisms in order to call attention to several deplorable cases of forced conversion to Christianity which have of late taken place in various parts of Italy, and which compel one to ask whether we have gone back to the time of young Mortara. I will give you one or two instances. A young Jewess who had been admitted into the Hospital of St. John was baptised at the moment when in consequence of the gravity of her illness she was not in a condition to comprehend the outrage which was being carried out. It was the so-called Sisters of Charity who in accord with the priests gave so shocking an example of intolerance. It wanted but a little more, and another Jewish girl living in a town in this province and attending a public school, would have been baptised by a fanatical priest. The parents, forewarned in time, happily rescued her almost by a miracle; but the grief of the mother was so intense that she has fallen seriously ill. These hunters after Jewish souls are engaged in a work of persecution, against which the Government authorities are unfortunately powerless. It is incomprehensible how such events can be accomplished in the year 1886, and how under the pretext of religion the affections and tranquillity of Jewish families can be disturbed.

Our eminent coreligionist, the Commander Carlo Luzzatti, Member of the Chamber of Deputies, who is designated as a future Minister of Finance, was the object of a striking demonstration on his arrival at Acqui, on the part of the citizens and visitors of this health-giving resort. A grand evening fête was organised in Signor Luzzatti's honour, and on the following day he was entertained at a luncheon, which was attended by Senators and Deputies, and by many distinguished visitors, native and foreign.

MARRIAGE OF MR. CLAUDE MONTEFIORE.—The marriage of Mr. Claude Montefiore and Miss Therese Alice Schorstein was solemnised on Tuesday afternoon at the Berkeley Street Synagogue. The ceremony was of a simple character; there were no floral decorations and the choir did not take part in the service. The bride, who was attired in a rich cream satin dress, trimmed with broché velvet, was conducted to the canopy by her brother, Mr. Gustav. Schorstein, the bridegroom being attended by Mr. F. Lucas as his "best man." The group of immediate relatives surrounding the bridal pair were Mrs. Nathaniel Montefiore and Mrs. Schorstein, Mrs. Henry Lucas and Mrs. Lewis Mac Iver, sisters of the bridegroom, and Mr. Henry Lucas. The wedding guests also included the Countess d'Avigdor, Baron de Stern, Viscountess de Stern, Sir Barrow Ellis, Sir Philip and Lady Magnus, Mrs. J. M. Montefiore, Miss Caroline Goldsmid, Miss Frances Goldsmid, Mr. J. Sebag Montefiore, Mr. F. D. Mocatta, Mr. and Mrs. Cyril Flower, Mr. John Samuel, Mr. and Mrs. H. Guedalla, Mr. George Goldsmid, the Misses Isabel, Flora and Emma Goldsmid, Mrs. Lionel Lucas, Miss Lucy Cohen, Mr. Oswald J. Simon, Major and Mrs. Goldsmid, Mr. Lionel Van Oven. The marriage ceremony was performed by the Rev. Prof. Marks and the Rev. A. Löwy. After the marriage a reception was held at 18, Portman Square, the residence of Mrs. Montefiore.

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THE ANTI-JEWISH RIOTS IN ROUMANIA.

[FROM A ROUMANIAN CORRESPONDENT.]

When in my recent communication to you I expressed strong doubts whether any prosecution would take place of the persons implicated in the scandalous anti-Jewish riots at Crajova, I scarcely believed that my doubts would so soon be verified by actual facts. On the very next day after the riots, eleven out of the twelve persons who had been taken into custody were released, the only one kept in prison being the priest, Elefterie Petrescu. You will doubtless remember that this individual, who so shamefully abused his sacred calling, was the delegate from Crajova at the anti-Jewish Congress at Bucharest. But the population of the town protested through the local press against his detention with the result that, as I learn, he was also set at liberty within a few days on the ground that he was ill. The affair at Crajova has thus had the dénouement which my knowledge of the system under which justice is meted out in Roumania had led me to anticipate.

I will nevertheless communicate to you a few details of the manner in which the disturbances were carried on. I chiefly rely for my information on a report published in the *Olteanu*, a local newspaper which is not favourably disposed towards the Jews. This report was reproduced verbatim in the *Romanul* of the 3rd October, and if I go into many details, it is because the Government is constantly accusing the Jews of circulating false news in foreign countries, and so seeking to bring discredit on their native land. It is for this reason that I refer to the oldest established and most important newspaper in the country, which cannot be accused of lying.

I gather from the report referred to that the Jewish banker Ashkenasi was badly treated by some of the rioters, that the windows of all the Jewish houses, as well as of the new synagogue, were smashed to pieces, and that the premises of Abraham Rosenanzweig, a dealer in lamps, after a quantity of glass had been destroyed thereat, were set on fire. All this took place on the advice of the French boor Biez, and the Roumanian swindler, Butculescu. Thus run the reports which put a gloss on the scenes of disorder; others tell of brutal assaults and destruction of property which went on until the following day, when the Mayor Nicolai took measures to put an end to the excesses.

Do you imagine that the Crajova journal which I have already named protested against the riots? It did nothing of the kind; it only deplored the fact that more houses belonging to Jews were not burnt. To this dastardly observation were appended criticisms on the excessive increase of the Jewish population and their wealth, allegations which are wholly untrue. Poverty is on the increase among the Roumanian Jews. In fact, poverty is the only thing in which Jews in Roumania do make progress.

NORTH-LONDON SYNAGOGUE.—In accordance with a resolution passed at a general meeting of the members of the North London Synagogue, held on July 11th last, a *plebiscite* is now being taken as to the opinion of the members upon the question as to the abolition of offerings in the synagogue, the principle of which was adopted at the general meeting. It is believed that a majority of the members are in favour of the proposed change, but it is desirable that the whole body of the members should give expression to their views upon the subject by means of the postcards forwarded with the circulars explaining the proposed scheme.

ETHEL MONTAGUE, daughter of Mr. Montague Montague, Addison Park, Kensington, has been awarded the Somerville Prize of £5 for Chemistry, at the recent Oxford and Cambridge Local Examination.

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Writing under date of APRIL 27, 1886, this gentleman says: "It is now nearly *four years* since I discontinued the use of 'Warner's Safe Cure,' and I have had no relapse of kidney trouble, have seen neither stone, gravel, or pus during that period, no return of the bad, heavy pain in the region of the kidneys which troubled me for years before I began the use of 'Warner's Safe Cure.' In my case the cure has been thorough and permanent, and I doubt not it will be in others similarly afflicted, if a fair trial is accorded it.

"Yours faithfully,

J. Hiscock

"*Station Master Navigation Station, Taff Vale Railway, Treharris, R.S.O. Glamorganshire, Wales.*"

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